

THE  
BELIEVER'S TRIUMPH  
IN  
GOD'S PROMISES;  
AND THE VARIOUS,  
CONFLICTS AND GLORIOUS CONQUESTS OF  
FAITH OVER UNBELIEF:  
BEING AN  
APPENDIX  
TO THE  
VOICE OF GOD IN HIS PROMISES.

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BY THE REVEREND  
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Late Minister of the Gospel at Taunton in Somersetshire.

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THE THIRD EDITION.

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## ADVERTISEMENT.

**T**HIS precious little piece was written by the Rev. Mr. *Joseph Alleine*, minister of the gospel at *Taunton* in *Somersetshire*, 1666. The character of the author—the place and time when it was written—and the design and use of it—combine to persuade *vital* Christians to give it the utmost attention, and the most cordial reception.

THE author, who died in the thirty fifth year of his age, was one of the best and most amiable men that ever lived. In him you see an admirable union of strong natural powers, rich acquired learning, and the most fervent piety, directed by sanctified reason, and animated by living faith.

THE time when he wrote it, is a powerful recommendation; it was in the meridian glory of a most useful life; and the place where, was one of the best under heaven, viz. *Ilchester* jail, in which he wrote the first part, **THE VOICE OF GOD IN HIS PROMISES**. Never did any man go to jail for a more honourable reason than Mr. *Joseph Alleine*: it was for preaching the gospel in a most peaceable and glorious manner, and adorning that gospel by an unspotted and shining conversation.

ABOVE

ABOVE all, the design and usefulness of this work gives it the highest worth. It represents, in a clear and striking manner, the genuine frame of heart in a sound believer; the beautiful vital actings of the *life of God* in the soul of man.—Here you see how unbelief exerts all its venom, deceit and power, to rob God of his dearest glory, and the gracious soul of its sweetest joys.—Faith resists in the strength of Christ, baffles its most artful objections, and triumphs over all opposition, gives to God the glory of all his perfections, and fills the soul with strong consolation.—For these reasons I rejoice in the honour of reviving these pieces, when they were almost lost and forgotten, and of presenting them to the people of God one hundred years since their first publication.

NORTHAMPTON,  
Jan. 16, 1767.

JOHN RYLAND.



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THE  
BELIEVER'S TRIUMPH

IN  
GOD'S PROMISES, ETC.

THE SOUL TAKETH HOLD ON GOD'S COVENANT.

**Y**E A, hath God said, I will be a God unto thee. Is it true indeed? Will the Lord be mine? Will he lay aside the controversy, and conclude a peace? Will he receive the rebel to mercy, and open his doors to his prodigal? I will surely go unto my father, I will take unto me words, and bow myself before his footstool, and say, O Lord, I have heard thy words, (a) and do here lay hold on thy covenant. I accept the kindness of God, and will adventure myself upon thy fidelity, and trust my whole happiness, here and hereafter, upon these thy promises.

Farewel deceitful world, get thee under my feet. Too long have I feared thy vain threats, too long have I been deluded with thy flattering promises. Canst thou promise me, or deny me such things, as God hath covenanted to give me? I know thou canst not, and therefore I renounce thee for ever, from being the object of my faith or fear. No longer will I lean to this rotten reed, no longer will I trust to this broken idol. Avoid, Satan, with thy tempting baits. In vain dost thou dress the harlot in her paint and bravery; and tell me, (b) *All this will I give thee.* Canst thou shew me such a crown, such a kingdom, as God hath promised to settle upon me? or that which will balance the loss of an infinite God, who here gives himself unto me? *Away deceitful lusts and pleasures,* get you hence, *I have enough in Christ and his promises, to give my soul full content.* These have I lodged

A 2

(a) Isa. lvi. 4.      (b) Matt. iv. 8, 9.

lodged in my heart, and there is no longer room for such guests as you; never shall you have quiet entertainment more within these doors.

Thou God of truth! I here take thee at thy word; thou requirest but my acceptance and consent, and here thou hast it. Good is the word of the Lord which he hath spoken, and as my Lord hath said, so will thy servant do. My soul catcheth hold of thy promises. These have I taken as my heritage for ever. Let others carry the preferments and possessions of this world; it shall be enough for me to be an heir of thy promises.

SHE MAKETH HER BOAST IN GOD.

O happy soul! How rich art thou! What a booty have I gotten! It is all my own. I have the promises of this life, and of that which is to come. Oh, what can I wish for more? How full a charter is here! Now my doubting soul may boldly and believingly say, with Thomas, My Lord and my God! What need we any further witness? We have heard his words. He hath sworn by his holiness, that his decree may not be changed; and hath signed it with his own signet.

Rejoice, ye heavens! Strike up, ye celestial choirs! Help, heaven and earth: sing unto the Lord, O ye saints of his. Bless the Lord, O my soul. Oh, had I the tongue of men and angels, all were too little for my single turn. Had I as many tongues as hairs, the whole choir were not sufficient to utter my Creator's praise.

My beloved is mine, and I am his. The grant is clear, and my claim is firm. Who durst deny it, when God himself doth own it? Is it an hard adventure to speak after Christ himself? Why, this is the message he hath sent me, (c) I ascend unto my father, and your father; my God, and your God. He hath put words into my mouth, and bid me to say, *Our father*.

I believe, Lord, help mine unbelief. O my God, and my father, I accept thee with all humble thankfulness, and am bold to take hold of thee. O my king, and my God, *I subject my soul, and all its powers, to thee*. O my glory, in thee will I boast all the day. O my rock, on thee will I build all my confidence and my hopes. O *staff of my life, and strength of my heart*; the life of my joys, and joy of my life; (d) I will sit and sing under thy shadow, and glory in thy holy name.

O my

(c) John xx. 17.

(d) Cant. ii. 3.

O my soul, arise, and take possession. Inherit thy blessedness, and cast up thy riches. Thine is the kingdom, thine is the glory, and thine is the victory. *The whole trinity is thine.* All the persons in the Godhead, all the attributes in the Godhead, are thine. And behold here is the evidence, and these are the writings, by which all is made sure to thee forever.

SHE QUELLETH DISCONTENT, AND REASONETH DOWN  
UNBELIEF.

And now, (e) return to thy rest, O my soul, for the Lord hath dealt bountifully with thee. Say, if thy (f) lines be not fallen to thee in a pleasant place, and if this be not a goodly heritage! O blasphemous discontent! How absurd and unreasonable an evil art thou, whom all the fulness of the Godhead cannot satisfy, because thou art denied in a petty comfort, or crossed in thy expectations from the world? O my unthankful soul! Shall not a trinity content thee? Shall not all-sufficiency suffice thee? Silence, you murmuring thoughts, forever. I have enough, I abound, and am full. Infiniteness, and eternity is mine, and what more can I ask?

THE ASSAULTS OF UNBELIEF.

I. IT QUESTIONS THE TRUTH OF THE PROMISE.

But methinks I feel some secret *damps upon my joy*; and when I would soar aloft, and triumph in the riches of my portion, a secret diffidence plucks me back, as the string doth the bird, and unbelief whispers in mine ear, *Sure, this is too good to be true.*

THE TRIUMPH OF FAITH IN THE CERTAINTY OF GOD'S  
TRUTH.

But who art thou that disputest against God? The Lord hath spoken it, and shall not I believe him? Will he be angry, *if I give my assent*, and speak it confidently upon the credit of his word?

O my Lord! Suffer me to spread the writing before thee. Hast thou not said, (g) Thy maker is thy husband, (h) I will betroth thee unto me—(i) Thou shalt call me, My father? I pray thee, O Lord, was not this thy saying, I am God,

(e) Psal. cxvi. 7.

(f) Psal. xvi. 6.

(g) Isa. liv. 5.

(h) Hosea ii. 19.

(i) Jer. iii. 19.



God, even thy God? (*k*) I will be a father unto you, and ye my sons and daughters? Why then should I doubt? Is not the *truth of the living God sure footing for my faith?*

Silence then, O quarreling unbelief. I know in whom I have believed. (*l*) Not in friends, (though numerous and potent), for they are men, and not God. (*m*) Not in riches, for they make themselves wings. (*n*) Nor in princes, for their breath is in their nostrils. But let God be true, and every man a liar. In God have I put my trust, in his word do I hope. O sure word! (*o*) Heaven and earth shall pass away, but not one jot or tittle of this. I have not built upon the sand of mortality. (*p*) Let the rain descend, and the floods come, and the winds blow, (*q*) nevertheless, the foundation of God standeth sure. His everlasting council, and everlasting covenant, are my stay. I am *built upon his promises, and let hell and earth do their worst to blow up this foundation.*

Now shall my faith triumph, and my heart be glad, and my glory rejoice. I will shout with the exulting multitude. (*r*) The Lord he is the God, (*s*) and *he is not ashamed to be called my God. He is not ashamed of my rags, nor poverty of my parentage, nor pedigree; and since his infinite condescension will own me, will he take it ill if I own him?* (*t*) Though I have nothing of my own to glory in, (unless I would glory in my shame) yet I will glory in the Lord, and bless myself in him.

(*u*) For who is like unto the God of Jeshurun? Bring forth your gods, O ye nations. Lift up your eyes, and behold, who hath created all these things. *Can any do for their favourites, as the Lord can? Or if he be angry, who is that God that shall deliver out of his hands? Will you set Dagon before the ark? Or shall mammon contend with the Holy One? O ambitious Haman, where is now thine idol-honour? O rich glutton! that madest a God of pleasure, where is now the God whom thou hast served? O sensual worldling, that knowest not where nor how to bestow thy goods: Do riches profit thee? Could mammon save thee? Deceived souls! Go now to the gods you have chosen. Alas, they can never administer a drop of water to cool your tongues.*

(*v*) But the portion of Jacob is not like them. (*w*) From everlasting

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|--------------------------------|---------------------------------|------------------------------|
| ( <i>k</i> ) 2 Cor. vi. 18.    | ( <i>l</i> ) Isa. xxxi. 3.      | ( <i>m</i> ) Prov. xxiii. 5. |
| ( <i>n</i> ) Psa. cxlvi. 3, 4. | ( <i>o</i> ) Matt. v. 18.       | ( <i>p</i> ) Matt. vii. 25.  |
| ( <i>q</i> ) 2 Tim. ii. 19.    | ( <i>r</i> ) 1 Kings xviii. 39. | ( <i>s</i> ) Heb. xi. 16.    |
| ( <i>t</i> ) 1 Cor. i. 29, 31. | ( <i>u</i> ) Deut. xxxiii. 26.  | ( <i>v</i> ) Jer. x. 16.     |
| ( <i>w</i> ) Psa. xc. 2.       |                                 |                              |



everlasting to everlasting he is God. His power is my confidence, his goodness is my maintenance, his truth is my shield and my buckler.

## II. IT CONFOUNDS THE SOUL WITH AMAZING GREATNESS AND DIFFICULTY OF THE THINGS.

But my clamorous unbelief hath many wiles, and fresh assaults me with the *difficulty of the things promised*, and labours to nonplus and confound me with their *amazing greatness*.

### THE TRIUMPH OF FAITH IN GOD'S OMNIPOTENCY AND VERACITY.

But why should I stagger at the promise through unbelief, robbing at once my master of his glory, and my soul of her comfort? *It is my great sin to doubt and dispute, and yet shall I be afraid to believe?* O my soul! It is the highest honour thou canst put upon thy Lord, to *believe against difficulties*, and to look for, and *reckon upon great things, and wonderful, surpassing all created power and human faith.*

Let not the greatness, nor the strangeness of the benefits bequeathed unto thee, put thee to a stand. It is with a God thou hast to do, and therefore thou must not *look for little things*; that were to darken the glory of his munificence, and the infiniteness of his power and goodness. Knowest thou not, that it is his design to make his name glorious; and to make thee know he is able to do for thee above all thou canst ask or think? Surely, they *cannot be any small or ordinary things* that shall be done for thee, *when the Lord shall shew in thee what a God can do, and shall carry thee in triumph before the world, and make proclamation before thee, thus shall it be done to the man whom the Lord delighteth to honour.* What wonder if thou canst not comprehend these things? If they exceed all thy apprehensions and conceptions, this is a good argument for thy faith: for this is that which the Lord hath said, that it hath not *entered into the heart of man*, to conceive what things he hath prepared for them that love him. Now if thou couldest conceive and comprehend them, *how should his word be made good?* It is enough for thee that the Lord hath spoken it. Is not the word nigh thee? Hath not God said, I will receive you? You shall be kings and priests unto God, and inherit all things; and shall sit on thrones, and judge angels, and be ever with the Lord, and shall I dare to say him nay? *Unreasonable*

*sonable unbelief!* What! never satisfied? Still contradicting and blaspheming? False whisperer! No more of thy tales. (x) I believe God, that it shall be as he hath told me.

(y) And now thanks be to God, who always causeth me to triumph in Christ (z), therefore my lips shall praise thee, and my soul which thou hast redeemed. (a) For thou hast made me glad through thy word, and I will triumph in the work of thy hands. (b) I will praise the Lord whilst I live, I will sing praises to my God whilst I have any being.

O my soul, if thou couldest wear out thy fingers upon the harp, and wear thy tongue to the roots, thou couldest yet never sufficiently praise thy redeemer.

O mine enemies, where is now your confidence, and where is your armour, wherein you trusted? I will *set Christ alone against all your multitudes*, and all the powers, and malice, and policy, wherewith they are armed. The field is already won, and the captain of our salvation returned, (c) with the spoils of his enemies, having made a shew of them openly, triumphing over them in his cross. (d) And thanks be to God, who hath given us the victory, through our Lord Jesus Christ.

Of whom then should I be afraid? Behold he is near that justifieth me, who shall plead with me?

O ye powers of hell! you are but *chained captives*, and we have a sure word, (e) that the gates of hell shall not prevail against us. Though the world be in arms against us, and the devil at the head of them, as their champion; yet, (f) who is this uncircumcised Philistine, that he should defy the armies of the living God? Behold, I come out to thee, as a stripling against Goliath; not with sword, and with spear, but in the name of the Lord of hosts, in whose strength I am more than a conqueror.

O grave! where is now thy victory? Christ is risen, and hath broken up thy prison, and hath rolled away the stone, so that all thy prisoners have made an escape. (g) Rejoice not against me, O mine enemy; though I fall, I shall rise again; though I lie in darkness, the Lord shall be a light unto me. Enlarge not thy desires, O Tophet, but shut up thy flaming mouth, (h) for there is now no condemnation to them that are in Christ Jesus.

(i) O

(x) Acts xxvii. 25.

(a) Psal. xcii. 4.

(d) 1 Cor. xv. 17.

(g) Mic. vii. 8.

(y) 2 Cor. ii. 14.

(b) Psal. civ. 33.

(e) Matt. xvi. 18.

(h) Rom. viii. 1.

(z) Psal. lxxi. 23.

(c) Col. ii. 15.

(f) 1 Sam. xvii.

26, 45, 46.

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(i) *O deceitful world! thou art already overcome*, (j) and the conquered enemy is become my servant; and I am fed with the honey taken out of the carcase of the slain lion. I fear not thy threats, nor the enchantment of thy syren songs, (k) being kept by the power of God, (l) through a victorious faith, unto salvation.

*O my sins! you are already buried*, never to have any resurrection (m), and the remembrance of you shall be no more. I see my sins nailed to the cross, and their dominion is taken away, though their lives be prolonged yet for a little season. (n) Awake, therefore, O my glory; awake, psaltery, and harp, and meet the deliverer with triumph: for his right hand, and his holy arm, have gotten us the victory; and all the ends of the earth have seen the salvation of our God.

### III. IT UPBRAIDS THE SOUL WITH ITS OWN UNWORTHINESS.

Yet *methinks my unworthiness flies in my face*, and I hear my cavilling unbelief thus upbraiding me, and crying out, O proud presumption! That thou that art conscious to thyself of *thy great unworthiness*, shouldest pretend a claim to God and glory! Shall daring dust think to share with the Almighty, and say of his endless perfections, *they are my right*? Bold sinner! stand off, and tremble at thy presumptuous arrogance.

### FAITH SUBSCRIBES THE CHARGE, AND TRIUMPHS IN GOD'S FREE GRACE.

O my God! I lay my hand upon my mouth. I confess the charge of mine unworthiness. My guilt and shame is such as I cannot cover, but thou canst, and dost. Thou hast cast a mantle upon my nakedness, and hast promised my transgressions shall not be mentioned, and that thou wilt multiply pardons. And *shall I take up what thou hast buried*, and then *af-fright myself with the ghosts that infidelity hath raised*? Is it presumption to take the pardon that thou dost offer? or, to receive and claim thee as mine, when it is but what thou hast promised? I durst not have approached thee, but upon thy call; nor have pretended a title, but upon thy grant. I should have thought it diabolical pride, to have pleaded an  
*interest*

(i) John xvi. 33.

(j) 1 Cor. iii. 22. (k) 1 Pet. i. 5.

(l) 1 John v. 4.

(m) Heb. viii. 12. (n) Psal. cxviii. 1, 2.



*interest in thee, and claimed kindred unto thee, but that thou hast shewed me the way.*

And thou, my soul! Art thou ignorant of God's great design? Knowest thou not that it is his purpose to glorify free grace? And how should grace appear to be grace indeed, *were there any worthiness in the subject?* Thine unworthiness is but a foil, to set off the beauty and riches of free grace and mercy.

#### IV. IT QUESTIONS THE BELIEVER'S TITLE TO GOD'S GRACE, AND INTEREST IN THE PROMISES.

But I cannot shake off this briar: alas, what a cavilling sophister is unbelief! and will never be answered! Now is it ready to tell me, what if the *promise should be a sure foundation*; yet, *thou mayest not build upon another man's ground*. What though the grace and mercies of God are infinite; yet dogs may not catch at the children's bread. Thou *hast no right nor title to the promise, therefore cease thy pretended claim*.

#### THE TRIUMPH OF FAITH IN THE CLEARNESS OF THE BELIEVER'S EVIDENCES.

But, O my soul! wherefore shouldest thou doubt? Whose image and superscription is this? Dost thou not bear upon thee the marks of the Lord Jesus? I have given up my name to him (*o*), and taken hold of his covenant, and therefore may claim an interest.

I have accepted the matter, and closed with the mediator, and subscribed to the proposals of the covenant, and therefore *cannot question but it is mine*.

The Lord hath promised to be my God, and I have took hold of his promises. *I have taken him as God*, and given him the supremacy. (*p*) O my soul, look round about thee, in heaven and in earth; is there any thou dost esteem or value in comparison of God? Is there any thou dost love like him, or take that content or felicity in, that thou dost in him? Are not thy chief desires and designs to glorify and enjoy him? Thou canst not deny but it is truly thus. *I am sure nothing but God will content me. I am never so well in all the world as in his company*. My soul seeketh him above all, and rests in him alone, as my satisfactory portion. He is resolute to take me as one of his people, and I have resigned myself accordingly

(*o*) Isa. lvi. 4.

(*p*) Psal. lxxiii. 25, 26.



accordingly to him as his, and have put both my inward and outward man under his government, and given up all to his disposal, and am resolved to be content with him, as my all-sufficient happiness.

Besides, I have *taken him in his own way*, through Christ, whom he hath tendered to me as my head and husband, and I have accordingly solemnly and deliberately taken him.—O my soul, dost thou not know thy often debates? (q) Hast thou not put Christ and all the world into the balance? Hast thou not cast up the cost, and reckoned upon the cross, (r) and willingly put thy neck under Christ's yoke, and ventured thy salvation upon Christ alone, and trusted *him with all thy happiness, and all thy hopes*? Hast thou not over and over resolved to take him with what comes, and that he shall be enough (s), though in the loss of all things? Thou canst not but know that these have been the transactions between Christ and thee, and therefore he is thine, and all the promises yea and amen to thee through him.

And for the terms \* of the covenant, I love and like them; neither do I desire to be saved in any other way (t), than by repentance towards God, and faith towards our Lord Jesus Christ (u), and sincere obedience to his gospel.

*I am willing to go out of my flesh*; and do look unto Jesus for righteousness and strength, and trust my salvation wholly in this bottom. I am content to deal upon trust, and venture all in hopes of what is to come, and to tarry till the next world for my preferment. I am willing to wait till the coming of our Lord Jesus Christ, and have laid up my happiness on the other side the grave.

And though my sins be many, yet I should belie my own knowledge, if I should say they were not my *constant trouble and burden*; and the enemies against which I daily watch, and with whom my soul hath no peace. My own heart knoweth that I hate them, and desire and endeavour their utter destruction, and do resolve against them all, and am willing to use all God's means, (that I know) to mortify them. It is too true that I often fall, and fail; yet my conscience beareth me witness, that I confess and bewail it, and do not ordinarily and deliberately *allow myself in any sin whatsoever against my knowledge*. And, though my obedience be miserably lame, yet, O Lord, thou knowest that I

B

have

(q) Luke xiv. 26.

(r) Matt. xi. 29.

(s) Phil. iii. 9.

(t) Acts xx. 21.

(u) Rom. ii. 7.

\* The phrase  *blessings of the covenant*  would be more agreeable to the Editor's sentiments.

have respect unto all thy commandments, and do strive to come up to what thou requirest. The Holy Ghost is witness, and my conscience also, (*v*) that I first seek the kingdom of God, and the righteousness thereof, and that it is my chief care *to please God*, and keep from sin. Speak, O my soul! *Is not holiness thy design?* Dost thou not thirst for it, and follow after it? Dost thou not, in thy settled choice, prefer the holy ways of God before all the pleasures and delights of sin? *Thou knowest it is thus, and therefore no more disputing*; thou hast sincerely taken hold of God's covenant, and without controversy it must be thine.

O my God! *I see thou hast been at work with my soul. I find the prints, I see the footsteps.* Surely this is the finger of God. (*w*) I am thy servant, O Lord! truly, I am thy servant, and my soul hath said unto the Lord, (*x*) Thou art my Lord. It must be so. Wouldest thou *ever set thy mark upon another's goods?* Or shall God disown his own workmanship? My name is written in heaven. Thou hast *written thy name upon my heart*, and therefore I cannot question but *thou hast my name on thine heart*. I *have chosen thee*, O Lord! as my happiness and heritage, and therefore I am sure thou hast *chosen me*; (*y*) for I could not have loved thee, except thou hadst loved me first. O my Lord! discern, I pray thee, *whose are these*, the signet, the bracelets, and the staff! I know thou wilt acknowledge them.

And now, blessed be God, and the father of our Lord Jesus Christ, who of his abundant mercy hath begotten me again to a lively hope!

FAITH CLAIMS THE BENEFITS OF THE PROMISES, AND  
STIRS UP THE SOUL TO JOY AND  
THANKFULNESS.

And thou, my soul! believe and wait, look through the window, and cry through the lattice, and rejoice in the hope of the glory of God. (*z*) The vision is for an appointed time; wait for it. It will come in the end, and will not tarry (*a*). Behold, the husbandman waiteth for the precious fruits of the earth. Be thou also patient. He hath long patience, and wilt thou not have a little patience? He for the fruits of the earth, but thou for the joys of heaven. He upon mere probabilities,

(*v*) Matt. vi. 33.

(*y*) 1 John iv. 19.

(*w*) Psal. cxvi. 16.

(*z*) Hab. ii. 3.

(*x*) Psal. xvi. 2.

(*a*) James v. 7.

(*b*)

(*c*)

babilities, but thou upon infallible certainties. He for a crop of corn, but thou for a crown of glory. Were he but sure that *every corn would be a crown, how plentifully would he sow, how joyfully would he wait?* Why, such is thy harvest. As sure as the summer delights do follow the winter severities; as sure as the wished-for harvest doth follow the toilsome and costly seeds-time (*b*), so sure shall thy Lord return, and bring thy reward with him. Therefore, my soul, love and long for the approaching jubilee, and wait all the days of my appointed time, until my change shall come.

O blessed state that my Lord hath translated me into! O happy change that he hath made! I was a stranger, and he took me in, and made me an heir; and preferred me from the dunghill to the throne, and from a hewer of wood, and drawer of water, to attend his court, and know his counsels, and do his pleasure. Happy am I that ever I was born to partake of this endless dignity.

O my Lord, it is no little thing thou hast given me in hand. (*c*) I am already come to mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, and to God the judge of all, and to the spirits of just men made perfect, and unto Jesus the Mediator of the new covenant, and unto the blood of sprinkling. My heart reviveth, as Jacob's, when I behold the tokens which thou hast sent me, (*d*) the spirit of adoption, (*e*) the pardon of my sins. My patent for heaven, the chain of thy graces, the son of thy bosom, and the new testament in his blood, and the letters of his love. My Lord hath said, that *he will love me*, and manifest himself unto me; and that the father will love me, and both will come unto me, and make their abode in me. But is it true indeed? Will the Lord dwell on earth? Or, if he will, shall so foul a stable, so unclean a sty, as my heart hath been, shall this be the place that the Lord of life will take up his lodging, and keep his court in? Will he indeed come, with all his train of graces, and live and walk in me? How can these things be? But he hath said it; and I do, and I will believe it.

Yet all this is *but the earnest* of what is to come. (*f*) O how great is thy goodness, laid up for them that fear thee? Yet a little while, and my warfare shall be accomplished, and the heavens must receive me, until the time of the restoration of all

(*b*) Rev. xxii. 12. (*c*) Heb. xii. 22, 23, 24. (*d*) Ga l. iv. 6.  
 (*e*) Luke v. 20. (*f*) Psal. xxxi. 19.



all things. (g) It is but for a short term that I shall dwell in this dirty flesh, in this earthly tabernacle. (h) My Lord hath shewed me, that where he is, there shall his servant be. Now the living is tied to the dead ; and my soul is a stage of strife, and a field of war : (i) But it is but a little moment, and that which is perfect shall come. Perfect holiness, and perfect peace ; *eternal serenity, and a serene eternity.*

*O my sins ! I am going where you cannot come ;* (j) where no unclean thing shall enter, nor any thing that defileth.— Methinks I see all my afflictions and temptations, all my infirmities and corruptions falling off me, as Elijah's mantle at his translation.

O my soul ! dost thou not see the chariots of fire, and the horses of fire, come to take thee up ? (k) Be thou as poor as Lazarus, yet God will not disdain to send a party of angels to conduct thee home. How canst thou doubt of ready reception, *who hast such a friend in court*, who will lead thee with boldness into his father's presence ? (l) If there was joy in Pharaoh's court, when it was said, Joseph's brethren are come, surely it will be welcome news in heaven, when it is told, the brethren of Jesus are come.

My soul, fear not to enter, though the Lord be clothed with terror and majesty ; for thy Redeemer will procure thee favour, and plead thy right. I am sure of welcome, (m) for the Father himself loveth me. *I have tasted and tried his love ;* (n) and when I had played the wicked prodigal, yet he despised not my rags, but fell on my neck, and kissed me, and heaven itself made merry over me. Much more will he receive me gladly, and *let out his loves upon me*, when presented to him by his son, in his perfect likeness, as a fit object for his everlasting delight. Fear not, O my soul ! as if thou wert going to a strange place. Why, heaven is thy country, and *thy home* ; wilt thou doubt of leave, or fear of welcome, when it is thine *own home* ? Why, my soul, thou wast born from above, and here is thy kindred, and thy father's house, and therefore thou shalt surely be admitted.— And then shall I see the glorious preparations of eternal love, and the blissful mansions of the heavenly inhabitants.

Doubtless it shall be thus. These are not sick men's dreams, or children's hopes. The living God cannot deceive me : and may not I certainly promise myself, what the Lord hath promised

(g) 2 Pet. i. 14.

(h) John xii. 26.

(i) 1 Cor. xiii. 10.

(j) Rev. xxi. 27.

(k) Luke xvi. 22.

(l) Gen. xlv. 16.

(m) John xvi. 27.

(n) Luke xv.



promised me? I will sooner think that all my senses are deluded, and what I see, and feel, and taste, is but a fancy, than think that the living God will deceive me, or that his unchangeable covenant will fail. (o) Now I am a son of God, but it doth not yet appear what I shall be; but this I know, I shall be like him, and see him as he is.

I know it shall be thus. Why, what security should I ask of God? *He hath given me all the assurance in the word.* And though the word of God be enough, yet he, (p) willing to shew more abundantly to the heirs of promise, the immutability of his council, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, I might have strong consolation. O unreasonable unbelief! What, shall not the *oath of God put an end to thy strife?*

O my God! I am satisfied: it is enough. Now I may be bold without presumption, and boast without pride; and will no more call my duty arrogance, nor my faith a fancy.

O my soul! *There is but a short life betwixt thee and glory;* where holy angels and glorified saints shall be mine associates, and love and praise mine only employment. (q) Methinks I hear already how the morning stars sing together, and all the sons of God shout for joy. O that I could come in for one! (r) But it was said unto me, that I should rest yet for a little season, but I shall stand in the lot at the end of the days.

*It is well, Lord! thy word is enough.* Thy bond is as good as ready payment. The Holy Ghost tells me, that life and glory abide me; that look what day I loose from the body, the same day I shall be landed in paradise. AMEN. *It is as I would have it.*

But this is not all. When my body hath slept a short nap in the dust, Christ will call to it, Come up hither. Ah! true yoke-fellow, it will be hard parting, but welcome meeting. I could not leave thee, but to live with Christ. But he will raise thee a glorious temple; (s) and when he shall appear, will bring me with himself in glory; and then I shall re-enter thee as a royal mansion, wherein I shall abide with the Lord forever: For, as we have served our Redeemer together, so we must be glorified together with him. And when the Lord hath married us both together again, then will he marry us both unto himself. For I know that my Redeemer liveth, and that he shall stand at the last day over the earth. And tho' after my skin worms destroy this body, yet

B 2

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(o) 1 John iii. 2.

(p) Heb. vi. 17.

(q) Job xxxviii. 7.

(r) Dan. xii. 13.

(s) Col. iii. 4.

in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. My Lord hath already told me how it shall be. He hath set down the time, and shewed me the robes of immortality, and the crown of life, that I must put on; and the throne of glory, and the seat of judgment, that I must sit in. He hath told me the manner, in which I shall be presented to him, and espoused by him.—  
 (t) He hath told me where he will set me, and how he will acknowledge my mean services, and remember what I have forgotten. How he will praise the works that I have been ashamed of, (u) and reward me openly for what I have buried in secrecy; and not forget the poorest alms that I have given for his name. Then will he confess me before his Father, and before the angels of God. Thus saith the true and faithful witness, and we know that his testimony is true.

(v) Ah, my soul! see that thou make not God a liar.

O my God! I have believed thy report, and do look for all these things, according to thy promise. I know thou *intendest me but for a very little while in this lower region*. This world is but the house of my pilgrimage, and my soul now is but like a bird in the shell: but when the shell is cracked, then shall she take wings like a dove, and soar aloft to thee, and flee away, and be at rest.

(w) Yet I doubt not thy care for my despicable dust. I know that nothing will be lost; I know not where *they will lay me*; but *thy wakeful eye* observeth, and *will not be to seek at what door to knock, nor at what grave to call for me*. I believe, and am sure, that I shall come a glorious piece out of thy hands, fair as the moon, clean as the sun, crowned with honour and glory. And when my absolution is read, and sentence passed upon the world, then must I be taken up to dwell with thee.

Let not my Lord be angry, that thy dust and ashes speaketh thus unto thee. Thou, Lord, hast raised my expectations, and hast *made me to look for all these great things from thee*. In vain hast thou written all these things unto me, *if I should not believe them*; and a distrustful diffidence would put a high dishonour upon thy truth.

O Lord, it repenteth me of my jealousies, and my doubtful thoughts about thee. I know thou lovest an humble confidence, and delightest in nothing more than to see thy children

(t) Matt. xxv. 35, 37.

(u) Matt. vi. 4.

(v) 1 John v. 10.

(w) John vi. 39.

dren trust thee. *I know the building of my hopes lies not on hair's breadth over the foundation of thy promises ; yea, it is sure, my expectations are infinitely short of what I shall find.*

O my God, *my heart trusteth safely in thee*, (x) and I here set to my seal, that thou art true. Christ is my bottom in which I venture, (y) and the corner-stone on which I build ; and therefore my freight is insured, (z) and my building shall challenge the winds and floods.

(a) And now, O Lord ! what wait I for ? my hope is in thee. O my blessedness ! let me enjoy thee. O my life ! *let me possess thee. O desire of mine eyes !* let me see thy face, and hear thy voice ; for thy voice is sweet, and thy countenance is comely. *I ask but what thou hast promised ; for thou hast told me*, (b) that I shall see God, and thou wilt speak to me mouth to mouth, even apparently, and not in dark speeches, and the similitude of God shall I behold.

(c) So shall my knowledge be perfected, and I shall see the inaccessible light ; and my tender eye shall not water, nor my sight dazzle ; but I shall with open face look stedfastly on the son of righteousness, and behold his glory. Then shall faith be turned into fruition, and hope into possession, and love shall arise like the full moon in her brightness, and never wax nor wane more.

O thou God of my hopes ! I look for a new body, and a new soul ; for new heavens, and for a new earth, according to thy promise ; when my whole soul shall be *wholly taken up with thee*, and all my affections strained to the highest key, and all the wheels of my raised powers set in most vigorous and perpetual motion towards thee, *still letting in, and still laying out* ; and thus shall there be an everlasting communication of joy and glory *from thee*, and of *love and praise from me*.

O my soul ! *Thou art rich indeed, and increased in goods.* Thou hast no reason to envy the glory nor grandeur of the mightiest on earth : for their glory shall not descend after them ; like sheep, shall they be laid in their graves, and death shall feed upon them, and there is an eternal end of all their pomp and excellency. But my kingdom is an everlasting kingdom. My robes shall never wear out ; my crown shall never totter ; my throne shall never be vacant ; my bread shall never mould ; my garland shall never wither ; my house shall never moulder ; my wine shall never grow sour ; but  
everlasting

(x) John iii. 33.

(y) Eph. ii. 20.

(z) Matt. vii. 25.

(a) 1 sal. xxxix. 7.

(b) Matt. v. 8.

(c) 1 Cor. xiii. 9, 10.



everlasting joy shall be upon my head, and sorrow and sighing shall fly away.

O my God! *How happy hast thou made me! It is better than I could have wished.* Thou hast done all things well. Thou hast settled them forever. The whole earth cannot shew any such heritage or tenure. The world can state out her possessions but for years, nor can she make *a good title for that* neither. But my inheritance is forever, and none can put me out of possession. The thing is established in heaven, and in the volume of the book it is written of me. *My evidence* cannot be lost; it is recorded in the court above, and enrolled in the sacred leaves of the word, and entered *upon the book of my conscience*, and herein I do and will rejoice.

Now, my soul! wipe up thine eyes, and go away with Hannah, and be no more sad. What though mine house be not so with God, so happy, so prosperous as I could wish? What though they be increased that trouble me, and my temptations and afflictions be like the rolling billows, riding on one another's backs for haste? Yet shall my soul be as a rock unmoved, and sit down satisfied in the security and amplitude of my portion. For God hath made with me an everlasting covenant, ordered in all things, and sure; and herein is all my salvation, and all my desire.

And now *what remaineth*, O Lord, but that I should *spend the remainder of my days in loving, praising, and admiring thee*? But wherewith shall I come before the Lord, or bow myself to the most high God? What shall I give thee to express my thankfulness, though not to requite thy bounty? Alas, my poor little soul! Alas! that thou art so little! How narrow are thy capacities! How disproportionate thy powers! Alas, that my voice can reach to no higher a note! O that I had the heart of an archangel, to love God! And the tongue of a flaming seraph to praise him! But *shall I do nothing because I cannot do all?*

Lord! I resign to thee. With the poor widow, *I cast my two mites* (my soul and body) into thy treasury. All my powers shall love and serve thee. All my members shall be weapons of righteousness for thee. Here is my good will. Behold, my substance is thy stock, mine interest is for thy service. I lay all at thy feet: there thou hast them, they are thine. My children I enter as thy servants. My possessions I resign as thy right. I will call nothing mine but thee. All mine are thine. I can say, My Lord, and my God, and that is enough; I thankfully quit my claim to all things else; I will no more say, my house is mine, or my estate mine; I  
myself



myself am not my own: yet it is infinitely better for me to be thine, than if I were my own. This is my happiness, that I can say, *My own God, my own father*. And, O what a blessed exchange hast thou made with me! to *give me thyself*, who art an infinite sum, for myself, who am but an insignificant cypher.

And now, Lord, do thou accept and own my claim. I am not worthy of any thing of thine, much less of thee. But seeing I have a deed to shew, *I bring thy word* in my hand, and am bold to take possession. Dost thou not *know this hand*?

*Wilt thou not own this name?* Wilt thou not confirm thine own grant? It were infidelity to doubt it. I will not disparage the faithfulness of my Lord, nor be afraid to aver, and stand to what he hath said and sworn. Hast thou said, Thou art my God, and shall I fear thou art mine enemy? Hast thou told me, *Thou art my father*, and shall I stand aloof, as if I were a stranger? I will believe. Lord, silence my fears; and as thou hast given me the *claim and title of a child*, so give me *the confidence of a child*. Let my heart be *daily kept alive by the promises*, and with this staff let me pass over Jordan. May these be my undivided companions and comforters: when I go, let them lead me; when I sleep, let them keep me; when I awake let them talk with me. And do thou keep these things for ever, upon the imaginations of the thoughts of the hearts of thy people, and prepare their hearts unto thee. And let the *heart of thy servant be the ark of thy testament*, wherein the *sacred records of what* hath passed between thee and my soul, may for ever be preserved. AMEN and AMEN.



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FAITH

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